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HERALD

AT HOME AND ABROAD

SEPTEMBER • 1944



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In this issue:

The Task Before Us

BY SAMUEL McCREA CAVERT

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The Missionary Herald

At Home and Abroad

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COVER: Joan Reed, awaiting sailing orders, is under appointment by our American Board for Foreign Missions to teach in the American Collegiate Institute, Izmir, (Smyrna), Turkey. Joan's grandparents, Dr. and Mrs. Alexander MacLachlan, and her parents, Dr. and Mrs. Cass Arthur Reed, of Pilgrim Church, Pomona, California, served many years in Turkey.

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As Christians, sensitive to the love of God for men, we face the world today with a sense of inescapable responsibility. We must share its tragedy and its need.

We must seek in an inventive spirit for new mechanisms for the ordering of human society which shall be more in harmony with God's purposes.

But as we attempt to meet present urgent needs and seek immediate solutions which will obviate some of the suffering and tragedy of the moment, we need deeply to realize and to proclaim that there can be no permanent solution except as men come face to face with God and seek to bring life into harmony with his moral law.

LUMAN J. SHAFER

OPPORTUNITY . . .

危機

THESE two Chinese characters add up to our one word "crisis."

Freely translated, one character means "danger"—the other, "opportunity."

In every genuine crisis, such as today's, we are indeed confronted by both danger and opportunity—and this is particularly true of our churches.

To expend our best vitality and matériel on limited and immediate objectives such as ritualism, beautification, administration, etc., is one insidious danger we face today.

As important and desirable as these are, they are nevertheless secondary and accessory when viewed against the larger backdrop of our over-all opportunity.

The opportunity confronting us is to attack and redeem the unregenerate secularisms and malicious obsessions which have produced the hurricane of violence in which we live.

The monstrous evils of our time are not Melchizedeks, without father or mother. Lurking behind the random murder, our dismembered culture, the shallow graves lie secular beliefs which must be overcome and dispossessed if our new world is to be a better world.

This is the strategic opportunity and—the world mission of our churches.

It is, therefore, with deep satisfaction and pledged support that *The Missionary Herald* welcomes the unanimous decision of our General Council, meeting in June in Grand Rapids, that—

"We proceed now, in this coming biennium, to secure a substantial and courageous increase in the ministry of our churches through their apportionment agencies."

This edition of *The Missionary Herald* is, therefore, devoted to a presentation of our opportunity as Congregational Christian churches, the cost to us in dollars and cents, and—ways and means by which we, as churches and individuals, may match our opportunity.

The TASK BEFORE US

By Samuel McCrea Cavert



Courtesy *Good Housekeeping Magazine*

The primary task of Christians today is a more vital evangelism —using that magnificent word not in the narrow sense of revivalistic techniques but in the broad, full meaning of winning men to faith in God and discipleship to Jesus!

1. *A vital evangelism must begin with the note of witness.* As Principal John Whale insists, Christianity is intensely alive only when it is a witnessing Christianity.

It witnesses to the fact of God as the supreme and inescapable reality. It witnesses to what God has done for us in Christ, to what he can do for us today.

Whatever else evangelism is, it is always good news.

Over against the current sense of the futility and meaninglessness of life, the Christian evangel is an affirmation that our human existence has spiritual meaning and purpose. It declares that man has not been left to grope blindly for some dim clue to the enigma of life but that a Word of God has been vouchsafed to us which gives light and guidance.

2. *A vital evangelism must sound*

the note of personal repentance and conversion.

There is no such thing as salvation by any external process. However necessary changes in the outward arrangements of our economic, social and political life may be, the basic need is for a change in our own lives.

Even if some social Utopia were ushered in tomorrow morning, it would be wrecked by nightfall if it had to be administered by men who are still narrowly self-seeking in their interests, still obsessed with materialistic standards of success, still lustful of power over others.

We should have a healthy impatience with grandiose schemes for a better world through some ingenious social reorganization or some impersonal mass attack on evils without ever getting down to the root difficulties in the souls of men.

3. *A vital evangelism for today must, however, sound the note of Christian social responsibility.*

It must aim to bring the whole range of human life under the sway of Christ. For there is no such thing as an individual living in a social vacuum; he cannot be abstracted from the social matrix which includes all his contacts with his fellows and his whole heritage of human institutions.

What we are seeking, therefore, is something very different from the conversion of a theoretical individual conceived as an entity apart from his social relationships.

The kind of conversion which we are talking about is a reorientation of the whole personality to the divine will and to the Christian understanding of the true ends of our social existence.

One of the reports of the Madras Conference of the International Missionary Council in 1938 analyzed the relation of the individual and the social aspects of Christianity discerningly when it said:

"Social change will come from individual change only when the content of social change is put within the concept and fact of individual change."

4. *A vital evangelism must sound the note of decision.*

The desperate plight of the world today, the sense of urgency and crisis, should restore in the church its early accent on a clear-cut decision of the will and an out-and-out commitment to Christ.

In a generation in which Fascist spokesmen dramatically summoned youth to an unhesitating allegiance to all-too-human leaders, the church would be false both to its birthright and its opportunity if it did not challenge men to make the one decision which will set their feet in the right direction on the true way of life.

How many people, even in our churches, spend most of their lives in a state of spiritual indecision, dodging the major issues of life!

"Be not conformed to this world, but be ye transformed" is a sorely needed word for our generation.

5. *A vital evangelism must proclaim the full Christian faith.*

No diluted Christianity will suffice. Against the temptation to think of it merely as an aspect of culture or of the social process, we must insist that it is "a word from the Beyond" —an historic revelation of God to mankind in Jesus Christ.

If this sounds "theological," let it be said decisively that an evangelism which has no deep theological foundations will be far too feeble for these times.

For the great issue for the Christian church today is whether it has a world view capable of standing against the unchristian world views that are being inculcated with all the ardor of a missionary crusade.

Samuel McCrea Cavert is the General Secretary of the Federal Council of Churches.

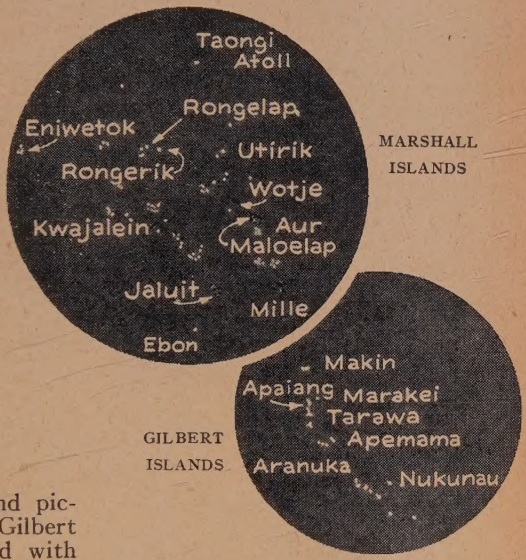
Pacific Adventure

OLD NAMES THAT HAVE MADE NEWS

By Samuel Eliot Morison

Commander Samuel Eliot Morison, USNR, one of America's most eminent historians, is a student of maritime history relating to this country.

On active duty with the Navy for the past two years, he has been gathering material for the official history of its role in World War II. This article on the Gilberts and Marshalls is published by courtesy of *The American Neptune: a quarterly journal of maritime history*, published at Salem, Mass., of which Commander Morison is an associate editor.



A NEW era in the long and picturesque history of the Gilbert and Marshall Islands opened with the arrival of the "Boston missionaries" in the 1850's.

Their efforts were an offshoot from the Congregational mission and church which Bostonians had established in Honolulu as early as 1820.

The publications of the United States Exploring Expedition called attention to the Gilberts and Marshalls; and as the Hawaiian Islands by that time were pretty well covered, it seemed proper to plant a "Vineyard of the Lord" somewhat further afield.

It took courage to plant missions on those islands, at that era. The people were bellicose and liable to murder the crew of any vessel that offered plunder. They had been given plenty of provocation by visiting whalers and rascally traders.



The first Boston mission was not established in the Gilberts or Marshalls, but in the easternmost Caroline Island of Kusaie, or Strong Island as it had been named in 1804.

The Reverend and Mrs. B. G. Snow with a native Hawaiian named Kekala, who had been educated in Boston, landed there in the schooner *Carolina* in 1852. They first touched at Makin and then went on to Kusaie, where the native ruler, "King George," welcomed them.

The Gilbert Islands were converted and in a sense civilized largely owing to the efforts of the Reverend and Mrs. Hiram Bingham. As a 25-year-old Yale graduate, Bingham sailed from Boston in 1856 in the schooner *Morning Star*, first of a series of missionary vessels supported by the American Board of Foreign Missions.

After considerable stay at Honolulu they established a mission station the following fall on Apaiang, where the way had been prepared by the Reverend and Mrs. Pierson the year before, and the "king," named Teutebau, received them cordially.

These early missionaries and their wives certainly had courage. Armed only with the Bible and a faith in human nature, they entered islands notorious for cutting out trading schooners and murdering all hands.

They lived for years on native food and such salt horse and flour as they could import at long intervals. They built boats and sailed in them or in native canoes to other islands, never knowing when they might be murdered.

Mr. and Mrs. Bingham stayed eight years at Apaiang, printed some chapters translated from the New Testament on a little hand press there in 1864, and left an Hawaiian missionary in charge when they departed.

After a visit to the United States in 1865, Mr. Bingham came out again the following year in command of the second *Morning Star*, made a tour of Micronesia, and then resided at Honolulu to work on his Gilbertese Bible.

For, like old Ulfilas or John Eliot of New England, Bingham undertook the colossal task of reducing a barbarous spoken language to writing, and translating the Bible into it from the original Greek and Hebrew.

He completed the New Testament in 1873, with the aid of a Gilbertese convert named Moses Kaure, and returned to Apaiang to distribute copies. Health forced him to leave there in 1875, and he settled down at Honolulu, completing his translation of the Old Testament in 1890, and a Gilbertese dictionary just before his death in 1908.

The missionaries arrived none too soon, for about the time of our Civil War these islands became the scene of "blackbirding," a peculiarly cruel and disgusting sort of slavery. Sugar plantations in Queensland, mines in Mexico, the guano islands off Peru, and other exploitations around the South Pacific, were crying for cheap labor.

So trading schooners were fitted out, and native boys were either lured aboard by specious promises or crudely kidnapped, to be put to unaccustomed work in a foreign country. "Bully" Hayes, who hailed from Cleveland, Ohio, was king of the "blackbirders." A British warship deported him.

"Americans have had a good deal to do with Kusaie," observes Willard Price. "Americans damned it; Americans redeemed it."

Everyone who has visited the islands has testified to the devotion of the missionaries to the people, and their success in transforming one of the hell-holes of the Pacific into a happy, healthy and law-abiding community.

They came when conditions were most dangerous and discouraging; they had nothing but faith and character to protect them.



Views of South Pacific Islands where our sons meet Christian natives and missionaries

The American Board supported missions at Ebon, Apaiang, Makin, Jaluit, Kusaie and Ocean Island, and in several of the Marshalls, right down to our own day; five of their missionaries, all but one elderly woman, were evacuated from these islands between 1939 and 1941 after long years of hard labor.

This is the third in a series of articles on the islands of the Pacific. The first appeared in our May edition, page 24, and the second in the June issue, page 24.



Courtesy, Council Against Intolerance

In Our Postwar World . . .

During the next years of decision, our congregations need particularly to work for these goals:

1. A deeper religious experience in our churches, which shall strongly reinforce moral principles and convictions.
2. A more adequate Christian education in our churches and in our schools, to seek and to teach the will of God for social life.
3. An effective expression of support for an organization of the United Nations and as soon as feasible of all nations, with enough delegated power to maintain security, extend justice, and promote welfare.
4. A sacrificial participation in government, private charitable, and church programs for the relief and reconstruction of war-torn areas.
5. An effort to secure by mutual agreement an international bill of rights.
6. A greater coöperation with churches around the world, with those of our own faith and order and all others, particularly with the Younger Churches working on Christian frontiers and with the World Council.
7. A program of Christian vocational training to help laymen and ministers to serve God in daily life.
8. A richer fellowship within the family, church and community, that every person may feel included.
9. A persistent support for voluntary and government planning to demobilize the war-time economy and to raise standards of production and of living.
10. A program to train young people and adults in the rights and responsibilities of Christian citizenship.

In the anticipation of victory for the United Nations, purchased at a great price of life and treasure, we call the people of our Congregational Christian churches and the leaders of our nation reverently to accept the challenge and responsibilities of Christian leadership and coöperation which the victory will bring to us.

With victory and power in the hands of our nation and of her allies, we would pray for wisdom, courage and fidelity that through us the labors of our honored dead might be fulfilled. Where they have died in violence on our behalf, may we be given the will and strength to live daringly in peace; binding up the wounds of the world in the spirit of Christ and furthering his ministry of reconciliation among all men.

Brief summary of a statement adopted by the General Council at Grand Rapids, June 27, 1944.

OUR WORLD-WIDE WORK *TODAY*

By George N. White
Missions Council Staff

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

IN our war-torn world, the supreme opportunity of our churches is to intensify their singleness of devotion to our Christian ideas and ideals—and then to proclaim afresh and to implement anew this faith as the working principle of society. The pattern of behavior exemplified by Jesus alone is the redemptive power for the strengthening of the human spirit and the transforming of society. We are proud of the significant role that our Congregational Christian churches have played and are playing today at home and abroad. Herein we tell in brief story-form some aspects of the ministry you and your church are making possible through sacrifice and devotion under the auspices of our various service agencies.

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★



★ Sally, of Louise Dickenson Rich's book, "We Took to the Woods," had a kaleidoscopic existence until at length she came to Upton, "down in Maine."

There she began to sink roots—joined a young people's group, went to church, helped in Sunday School, acquired a "boy friend." In short, she began living the wholesome life of typical small town American girls, getting much more out of it because she had been knocked around enough to value it at its true worth.

Says Superintendent Rodney W. Roundy of Maine: "Upton is one of a half dozen churches in our Umbagog Larger Parish. There wouldn't be a church or Sunday School there were it not for the aid and the oversight of our Maine Conference, and help from the New Hampshire Conference."



★ One of our chaplains writes: "I held in my hand recently a blood-stained hymnal. It had belonged to a native Marshall Islander—written in the native language, published by our American Board.

"When the Japanese came to the Marshalls they told the natives that Jesus was dead. Ordered all Bibles and hymn books burned. Our Marines were told this story by the few natives who were left. One of them brought back this blood-stained hymnal which he found clutched in the hand of a dead native—shot because he would not give it up.

"I told the story in my sermon yesterday. Several of the officers said afterward that I should have seen how carefully and tenderly the fellows handled their hymn books."

TIMELY ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

Our world is torn, bleeding, worn. Millions are homeless, hungry, hopeless. And nothing so enraged the soul of our Master as inhumanity. In such a time and in His name, our Congregational Christian churches, through their permanent and emergency agencies, are shedding the bright light of compassion, love, understanding into every darkened corner—rescuing the homeless refugees; healing the broken bodies; visiting the prisoners of war; feeding the starving hungry; ministering to our sons and daughters in the armed services; serving those who live and work in areas depleted or congested by war industries.

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

★ An Italian prisoner, the son of a Protestant pastor in Italy, was asked by our camp worker to translate a few hymns from English.

As they found mutually familiar tunes they began singing together. There they were—in a barracks with some twenty other prisoners. The translator lay in his upper bunk; the worker stood on a stool beside him.

Looking up, finally, they saw the others standing listening. One quit shaving to come nearer; another stopped cleaning boots.

Mess call interrupted them. But the spell remained. For these men, dispirited, lonely, homesick, were remembering childhood teachings.

Your money helped to send that worker, to bring that light into the lives of these men.



★ Thirty-five hundred children with no playgrounds, no recreational facilities whatever. A community without any unifying force.

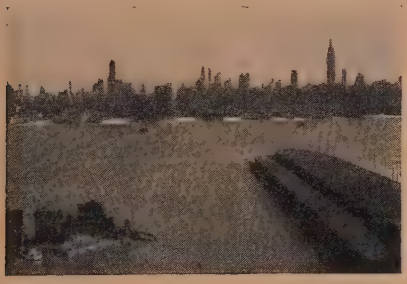
That was the picture when one of our ministers went into a defense housing project of 10,000 people to establish a community church which would be partly supported by the War Emergency Work Department of our Board of Home Missions.

He started regular religious services, organized a church school, set up a women's group, developed a boys' choir. He put on an athletic program, started classes in crafts.

Empty lives become full. And so did the church.



Thus, an isolated group of uprooted people was helped to find itself as a real community.



★ Always a scene of high drama, Ellis Island in these days is filled with joy and sorrow.

A girl of twelve whose mother was held a whole year at Ellis Island had to live with strangers. But finally she was allowed to join her mother.

Unhappy and bewildered up to that point, her whole outlook has changed. When she left the other day, she said to our worker at the Island, Mrs. Jennie F. Pratt, "I hate to say goodbye. I love you."

★ For twenty-five years, Dr. Blank had been a leader of liberal thought in Europe. When Hitler came, Dr. Blank had to flee.

Two Council for Social Action members heard of him, signed affidavits to bring him to America, brought him into the fellowship of our churches.

Dr. Blank quickly learned enough English to speak in churches. Brought new insights wherever he went.

Gained a new faith in churches, which he had long since lost in Europe. Took first steps to become a citizen. A light was rekindled at the flame of Christian Social Action—a light that will shine to hundreds of American Christians whose faith must be rekindled before it is too late.





★ Dr. Leonard F. Wilbur, son of the late Judge Curtis Wilbur, former Secretary of the Navy, was a medical missionary who was stationed at our Taiku hospital, Shansi, China.

During an epidemic of influenza, he himself contracted typhus.

Two days later a Chinese woman was brought to the hospital. Only a complicated operation could save her. The doctor persuaded his reluctant Chinese assistants to carry him to the operating room. There, as they held him on his feet, he performed the operation.

The woman lived—twelve days later the doctor died. His was the ultimate sacrifice to the purpose for which our missionary enterprise is committed. He, like all brave Christians, was expendable.

TIMELESS ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

You and your church are linked into the chain of Christian life and service which runs back to Golgotha. Through generations of devoted leadership and sacrificial support, our Congregational Christian churches have trod the highways of the world, carrying on at home and abroad a continuing ministry. Through years of war and peace, the Gospel of Christ has been carried from your church—preached and practiced in schools, churches, hospitals and homes throughout our own country and in more than 26 foreign lands by approximately 4600 men and women commissioned by our American Board of Commissioners for foreign missions.

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

★ Soma lives in a village in India. He needed money for his daughter's wedding. With seven children to feed, his wage of ten cents a day was pitifully inadequate.

He went to a money lender and borrowed 100 rupees ($36), signing for the loan with his thumb-print.

But Soma could not read. If he could have read he would have seen that instead of 100 rupees, his note averred he had received 200—that the interest charged was sixty per cent.

Unwittingly he had sold himself into economic slavery. The loan shark has seized his little property, taken two of his children as slaves.

Soma was the victim of his own ignorance. Had he been literate he would never have been tricked.



★ A Polish child of four years was being put to bed. She had just arrived in a refugee settlement which our churches help to support.

Solemnly inspecting the comfortable bed with its soft mattress and fresh sheets, she asked, "Is this bed for me?" Then added, "And does God also sleep in such a bed?"

She had never known normal ways of living, for she had been born after her parents became refugees. But now she is discovering that children can have three meals a day—that life is not always full of terror!



Money given to our Committee for War Victims and Services helps this refugee center to carry on its healing ministry to children and adults. It helps to save thousands from fear, hunger, death.



★ A Negro slave-carpenter named Savery was helping build a fine school for plantation owners' sons. "Ah," he thought, "if only my children might attend this school."

Came civil war. The plantation owners' sons rode off to war.

Our American Missionary Association bought Talladega in 1867.

That former slave lived to see three of his children graduate and become teachers at Talladega College. Now it has twenty buildings, a faculty of thirty, 550 students.

★ Kananganja became Christian at our West African Chilesso Mission.

One day he and 500 others were conscripted for the San Thome cocoa plantations. Twelve years later a man stopped our missionary in Chilesso, saying with shining face, "Missionary, don't you know me?"

In San Thome, he said, he preached the Word at secret meetings, copied the Gospel, and taught reading.

His books were often seized. White men, whose liquor the converts would not buy, threatened his life.

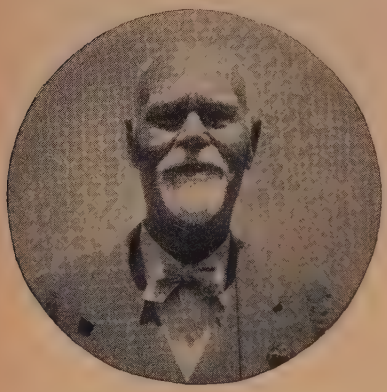
But he kept on. Years later, our missionary often met repatriated workers whose lives Kananganja had transformed. They started Christian communities in their own tribes, as Kananganja's witness continues its mighty influence.



After Forty Years in the Ministry

Our Unit Plan brings security and comfort to a Veteran of the Cross

By Robert Cashman



It is an amazing fact that since the General Council met in 1942, our churches have added more than $120,000 a year to their budgets and have paid it into the Annuity Fund for Congregational ministers.

The Unit Plan derives its name from the fact that there are 1,200 Original Plan annuitants, for whom $120,000 is needed annually for ten years. This makes a unit of $100 for each life.

Many laymen, who may not be interested in organization, are showing great concern for individual lives and are finding satisfaction in contributing one or more units of $100 each for the pensions of our aged ministers and widows.

In Illinois, where our state quota is $14,400, our laymen felt that the only fair way to raise this sum was to re-apportion it to our 300 churches on the basis of their local budgets for home expenses. Thus one church may have a quota of $1.00 and another of $500. On this basis, more than 250 of our churches are coöperating, and each year our state has met its quota in full.

Most of our larger churches exceed their quotas by writing letters to a key list of laymen, as a special appeal, without including their quotas in their current budgets. Others have included the Unit Plan in their benevolence budgets and make regular payments quarterly.

In the smaller churches the quotas are usually paid by special groups such as the church school, the woman's association, or by the receiving of special offerings at such times as Christmas, Easter, etc.

As much as possible, we like to keep in mind, not the money pledged or collected, but the lives of those who are helped both by giving and by receiving.

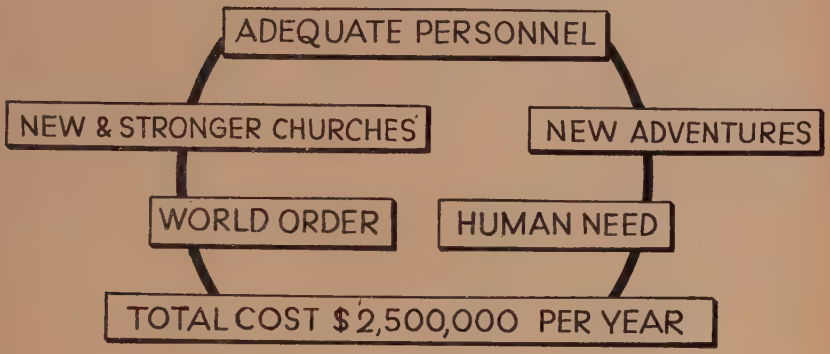
"About half my forty years of ministry was spent with churches that paid from $400 to $700 per year, writes a member of the Original Annuity Plan now living in Illinois.

"We have been deeply grateful through the years for the comfort and security that have been ours through the Pension Fund, and we appreciate what the churches are doing for us all, through the Unit Plan campaign."

It is testimonies like this that cause us to continue courageously until our task is completed.

Robert Cashman is the very successful Chairman of the Illinois State Committee of the Unit Plan, and the Business Manager of our Chicago Theological Seminary.

Today's TASK *for* Tomorrow's World



JOHN C. BENNETT, RUSSELL HENRY STAFFORD, ALFRED GRANT WALTON

John C. Bennett is Chairman of the Council for Social Action. Russell Henry Stafford is President of the American Board of Commissioners for Foreign Missions. Alfred Grant Walton is President of the Board of Home Missions.

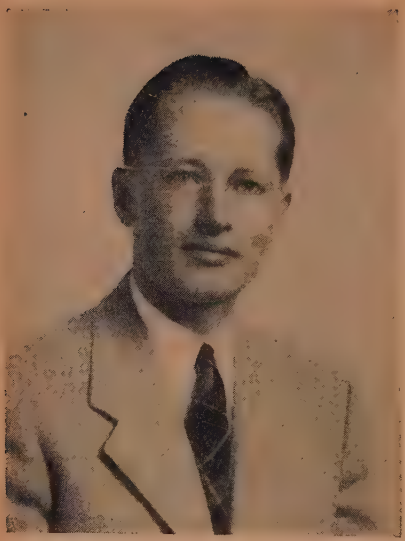
ALL sound human achievement proceeds upon needs clearly envisioned, plans well laid, resources made available, projects erected and needs served.

Our Congregational Christian plan for a substantial and courageous increase in the ministry of our churches to the life of the world proceeds upon this same basis. The expected increase in apportionment giving from $1,707,060 in 1942 to the new level of $2,500,000 per year by the end of 1945 rests upon a careful survey of needs to be met. Among the major purposes for which this money will be used are the following:

1. *To staff more adequately our present undertakings at home and abroad.*

Forty-three persons are in the "most urgently needed" classification of the American Board for Foreign Missions, and sixty-six more are "very urgently needed." The call is for doctors, nurses, teachers, ministers, agriculturalists, social workers, and other well-trained people. Aid in the support of three native Indian missionaries and an Indian woman principal for a girls' high school calls for $1,600. To meet immediate costs for new personnel, the American Board needs at least $115,778.

The Board of Home Missions, in order to man more adequately the growing work of its divisions needs urgently one more field worker in the Children's Department, three more "Common Ground" men to assist Dr. Charles S. Johnson in his racial



Dr. Prescott Thompson is representative of the group being sent to our foreign fields

work, and an Associate Director for the City Work Department and another for the Town and Country Department, as well as an additional Pastor-at-large. Salary, travel allowance, secretaries and office rent for these workers would cost $34,700.

The Council for Social Action, our agency in the field of interrelationships, needs $18,500 additional to man, equip and strengthen its Departments of International Relations, Legislation, Community Organization and Social Education.

2. To strengthen our churches at home and abroad and establish new churches in strategic centers.

Our State Conferences are called upon to render increasing services for which they need a strengthening of their present staffs and additional sums for undertaking urgent new work. Their 32 per cent share in the approximately $700,000 of apportionment money in this increase would net them $224,000.

The Board of Home Missions has $74,400 in its supplementary budget for the establishment of churches in strategic areas. To this should be added $3,000 to strengthen the Puerto Rican churches, $4,400 for work in under-privileged areas in our own Southland, $2,500 to aid home missionary pastors in auto expenses, and $22,000 to increase the grants in ministerial relief to a level more nearly parallel with the increase in living costs.

The American Board urgently needs $14,130 to strengthen the work of the churches in West Africa; Shaowu, China; the Philippine Islands; and the Madura Mission in India. (Five thousand dollars is sorely needed to meet the need of our conferences in the Philippines.) Twenty-five thousand more must

Our Negro schools and colleges provide edu this minority group, giving them academic tr



be found to rehabilitate demolished buildings and reëstablish the work among the Moros in Mindanao.

The Council for Social Action asks for $1,500 for Conferences on Churchmanship for our laymen.

3. *To venture into new or inadequately undertaken pieces of work.*

Chief among these is an increase in our Christian ministry to students and youth. It is estimated that 80 per cent of our Congregational Christian students are enrolled in institutions of higher learning not related to our denomination. At least nineteen state universities and colleges have Congregational Christian students in excess of 300 students each.

When the war ends, we shall have 10,000 Congregational Christian stu-



Literacy campaigns are the key to the liberation of the ignorant and the exploited

dents in such institutions alone. Thirty thousand dollars a year is needed for an enlarged Christian ministry to students in non-church-related colleges and universities.

Another $25,000 is critically needed to aid our denominational colleges in this crisis. Still another $15,000 is needed for an enlarged Summer Conference program, for scholarships to needy students, for service literature for our workers, and for a student program laboratory.

The ministry of healing is one of the most impressive means for witnessing to the Gospel and for building goodwill and understanding. The American Board maintains a chain of hospitals that minister to more than a million patients a year. Some reconditioning is imperative. Drugs and medicines have increased in cost enormously. At least $11,000 additional money is needed.

Wartime changes in Puerto Rico, together with new labor laws, have

ise unavailable to many young people of
cal skills, and respect for worthwhile things





Our ministry to Congregational Christian students in our own and other colleges will assume new significance as the war ends and students flock back to school

called for a radical re-thinking of the purpose and character of Ryder Memorial Hospital by the Board of Home Missions. This hospital now faces an opportunity to make an unprecedented contribution to the welfare of the people of Puerto Rico through the mending, healing and saving of men's bodies and of sending forth trained workers into the community to build a social order according to the Golden Rule. To do this will cost $28,000 additional per year.

Education is a most potent means for building the Christian Gospel into the world of tomorrow. We have approximately 100,000 students in our educational institutions across seas and a great company in mission institutions at home. Eight thousand dollars is sorely needed for Cotton Valley School, Bricks Rural Life School and Fessenden Academy in the Southland. Ten thousand dollars is needed to rehabilitate and provide scholarships for Pierce College in Athens. Three thousand, nine hundred more is called for to strengthen our educational institutions of strategic value in India.

The Christian Literacy and Literature movement of today is on the threshold of one of the greatest educational advances of all time. Millions of people are learning to read and write. To provide Christian literature for these is a gigantic undertaking but also a strategic opportunity. At least $10,000 per year is required for this work in India, China, Africa, the Near East, and the Philippine Islands.

To overcome the tensions of war and rebuild fellowship is going to be one of the postwar imperatives. To aid in this the American Board plans to bring to this country in each biennium a group of outstanding national leaders from our fields abroad to spend a year in fellowship, study and the sharing of experiences in our churches. Such an international seminar will require $10,000.

The Board of Home Missions feels urgently the need for a Department of Research if we are to undertake an aggressive program of church extension wisely and economically in the postwar world. Such a department would require $10,000 for its successful operation.



The programs of our State Conferences are constantly expanding. Vacation schools, depleted and congested communities, new urgent enterprises call for additional funds

4. *To create and mobilize Christian opinion for the construction and support of a Christian World Order.*

This is a task to which the Council for Social Action is primarily committed. To fulfil its charter adequately, it needs an additional $21,000 per year to be used in providing leadership and aid, travel, secretarial help and office expense for the areas of (1) work for returning service men, (2) tensions and misunderstandings among cultural minorities and majorities, (3) justice and peace in labor relationships, and (4) wide and constructive achievement in vocational and other aspects of daily living.

Likewise the educational and race relations work of the Home Board and the international work of the American Board are of far-reaching significance in this field. Probably the most effective thing our churches can do in the whole field of a new social order is to send out into the community of the world a constant stream of young people with capacity, will and skill to mold social relationships with the insight, faith, concern and fellowship of Jesus.

5. *To carry on a continuous ministry of mercy and goodwill to human suffering and want.*

All our benevolence work contributes to this end. Every hour of the twenty-four in each day somewhere our representatives are ministering to human need, teaching, healing, counseling, uplifting.

Just now the Committee for War Victims and Services is in a strategic position to help thousands, yes, millions, of our fellowmen in a time of great physical, mental and spiritual suffering as well as of great want. Part of our proposal is "to assure a continuous increase in our ministry to war victims and services."

When all these items are put together and there is added thereto an amount for the accelerated Unit Plan and a reasonable sum for emergencies and constantly increasing costs of living, administration, maintenance, and operation, the $800,000 increase per year by 1945 is fully accounted for.

Surely if we are in earnest, we dare not do less than this. Many are now doing, and will continue, to do increasingly more.



Proof *of their* Faith . . .

By Leslie E. Cooke

For nearly five years the churches of Britain have maintained their life and witness mid the exigencies of war. Prevailing conditions have called for considerable powers of adaptation and a resilient spirit.

During the whole period one restriction after another has been placed upon personal and social life for the disciplining and mobilization of the British people.

From the outset church life everywhere has been facing difficulties created by the blackout. From the end of September to the end of March when the days are short and the nights long, the darkness keeps all but the fit and virile at home in the evenings.

This restriction has been hard on church life. In Britain, unlike the United States, the larger congregations were always to be found at evening worship, so that the churches have suffered most where they were strongest. Church programs which used to be in full swing during the winter months have generally been modified to fit a shorter spring and summer period.

Gradually too through the years, rigorous restrictions have been imposed on means of transport. There is no "gas" for personal use at all now. In many towns there is no public transport on Sunday mornings, and bus and street car services during the rest of the day are usually very much curtailed. For example, when I look at my congregation of, say, 200 people on Sunday mornings, I know that all of them have walked or cycled at least a mile and a half, many of them more than two miles. City churches have been especially

affected by this wartime restriction.

Each year of the war has brought, too, an increasing mobilization of manpower, and under the National Service Act, not only for the armed forces but also for essential war work. The time, skill, and service of men and women is thus recruited. There is very little leisure, therefore, for able-bodied men and women and the amount of time they can give to the church is necessarily very small. The wonder is that they spare any at all.

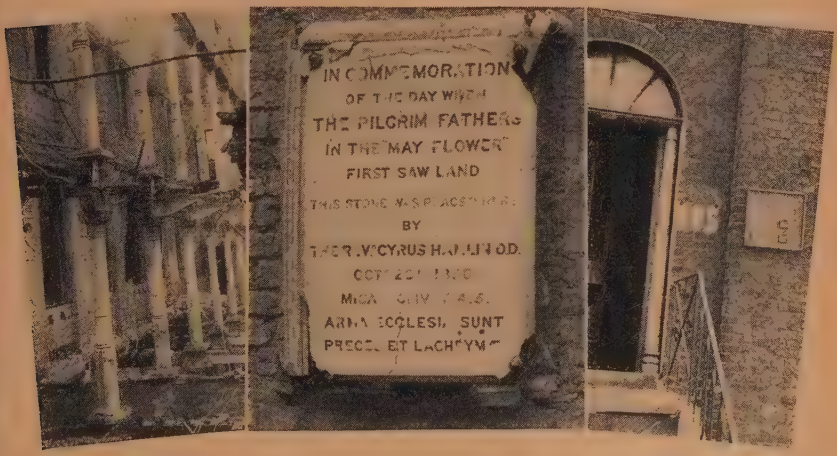
The people, however, have at the cost of genuine sacrifice maintained their support of our churches and kept them significantly alive. These difficulties every church of every denomination has been forced to face.

Special problems arise in areas more nearly affected by actual warfare. The bombing of a city brings with it disorganization but even when that has been overcome the uncertainty concerning when the next attack will be made affects community life. In the wake of actual bombing comes destruction of church property and the fellowship which has lost its place in worship, and the premises in which it maintained its educational, evangelistic and social work is hard put to it to survive. Rebuilding is out of the question during the war, and no one knows how soon after the war reconstruction will be possible.

Christian communities, therefore, which have suffered in this way are reduced to nuclei of the faithful, unable to do all they would like to do and unable to grow in numbers or to redevelop their work. Destruction of church property faces the fellowship with a colossal handicap which it is most difficult to overcome.

Those churches which have some place left in which to worship and work are affected by the apprehension which during a period of bombing lays hold of their members. People do not like to be away from home when darkness comes unless they must. For months in 1940 and 1941 any normal midweek activity in the churches in bombed cities completely ceased, and it took some time for confidence to be restored so that people were ready to venture out again to an evening meeting or to evening worship.

In coastal areas different difficulties are confronted. Many towns along the east and south coasts of Britain were evacuated in 1940 of all but key personnel. Many of them



Leslie E. Cooke, minister of the Warwick Road Congregational Church of Coventry, England, came to the United States as the official representative of the Congregational Union of England and Wales to convey to our churches here the appreciation of the British churches for help sent them. While in this country he was the guest of the Committee for War Victims and Services.

Whereas we may hope there will be no further great need for relief of distress in Great Britain and that destruction of churches will soon be ended, we also hope that Leslie Cooke will carry home the firm conviction that we stand ready to share in the problems of our sister churches there.

The ties between us have been strengthened through the opportunity we have had to share with them in small ways these past difficult years. They are being strengthened even more in Great Britain at present through the friendship and understanding growing out of the wholehearted welcome given by the British churches to our chaplains and service men.

HAWLEY R. WILLSON

have been subject to almost continuous aerial bombardment which if less heavy than a blitz has been more frequent and disturbing. In these places the churches were often so reduced that they could no longer maintain their ministers.

Their normal routine of activity was completely broken but they found other ways of service among the groups who were moved into the coastal belt and waited, formerly to resist the invader, and more recently to invade. With help sent through the Committee for War Victims and Services, used to supplement money we ourselves had raised, these churches have been able singly or in groups to retain or obtain full-time ministers so that most of them may be justly proud of their war-time record.

Though the spirit is fine, 150 Congregational churches of Britain are completely destroyed and more than 200 are severely damaged; with the drain on our ministry for the chaplaincy and the absence of our young people in the services, we have been seriously wounded and the task of reconstruction is a great one.

There is, however, another side to this picture. Within the church we have been flung back on the great verities of the Christian faith. We have begun to learn obedience through our suffering; we have rediscovered the sovereign power and grace of God; and we have come to appreciate, perhaps more than ever before, what the fellowship of the church means. There has been very little "foxhole" religion in Britain, but among Christians there has been a quickening of faith.

There are all sorts of signs that out of circumstances which men intended for evil God means to bring good. A reconstruction scheme, two-thirds completed toward a goal of 500,000 pounds, increased giving to foreign missions, awakened concern to prove the relevance of the Gospel to the need of the modern world, are evidences that we are not God-forsaken.

When I left England in April much of the need for immediate relief of distress, which the people of the churches here in America so generously helped us to meet, was past. Recent developments in the new kind of bombing may quite well have increased that need again but about this we have no information. One thing is certain: that although the people of Christ in Britain have for a little while been put to grief in manifold trials, the proof of their faith, more precious than gold which perisheth though it is proved by fire, will be found unto praise and glory and honor at the revelation of Jesus Christ.

The Church Calendar Plan, the 1944–45 revision of the Plan Book, is a practical desk calendar designed for the everyday use of church officers and leaders. Order copies today, 25 cents each, from the Missions Council, 287 Fourth Avenue, New York 10, N. Y. Order today. Only a few of these Calendars remain.

Should they be

Uncle Sam's STEPCHILDREN

any longer?

By Thomas Alfred Tripp

"My appeal to you is that you give us credit for what we are as individuals, and treat us as your equals if we behave as your equals."

This moving plea was made by a young Indian student before a recent gathering of educators.

What did he mean?

The end of Indian segregation, wardship, exploitation; full participation in the American way of life for which more than 20,000 Indians are fighting today in the armed services of our country; and the chance for the development of individual, family and community life.

Minorities are usually treated as stepchildren by the majority. American Indians have always had this status under white man's rule. Stepchildren get the left-overs; so it is with the Red Man. In general, he has been allowed only the dry or marginal lands not wanted by the whites. Living by government handouts and dominated by his white brothers, he is little more than a stepchild of the Great White Father.



Indians make good citizens



Thousands of Indians are employed in war industries, many in highly skilled jobs

Congregational Christian churches intend that the Indian shall have full membership in the American family of races.

Our Congregational interest in the Indians began in 1834 when the Sioux were still dominant in Minnesota.

Two brothers, Samuel and Gideon Pond, members of our church in Washington, Connecticut, were our first missionaries to the Sioux.

In 1837, Stephen Riggs began his long ministry among the Sioux of South Dakota. Thomas S. Williamson, as an explorer of the field, preceded these first permanent workers. There followed, through the years, three other missionaries of the Riggs family—Alfred, Thomas and Frederick—several Williamsons and Rudolf Hertz.

The Fort Berthold mission was begun in 1876 by Charles L. Hall, a member of Broadway Tabernacle, New York City.

Today, our Indian missions serve, in the main, the Sioux of the western plains. There are about 35,000 members of this tribe, located principally in South Dakota, northeastern Nebraska and southwestern North Dakota.

The remainder of our Indian work is in west central North Dakota on the Fort Berthold Reservation among three remnant tribes reduced by the Sioux in early days.



A far cry from the bone needle of her you has been taught to use. She is the eff

Our Fort Berthold Indians include approximately 1,900 Arikaras, 700 Gros Ventres, and 300 Mandans—a total of 2,900.

Thus, in our two Indian fields there are approximately 38,000 people of four different tribes.

At present, the Sioux mission is known as the Dakota Association of the South Dakota Conference. Our program has consisted principally of the development of churches and religious education in the public and day schools.

Superintendent Samuel W. Keck is in charge of the Dakota Association and ministers to the Indians along with the other churches of the Conference. He is assisted by Miss Leila Anderson, director of religious education. A new pastor-at-large will soon be employed to live in the Indian country and give his time to both Indian and white churches. A truly inter-racial approach is being made in this field.



ern sewing machine which this Indian woman
bitious leader of her group-sewing project

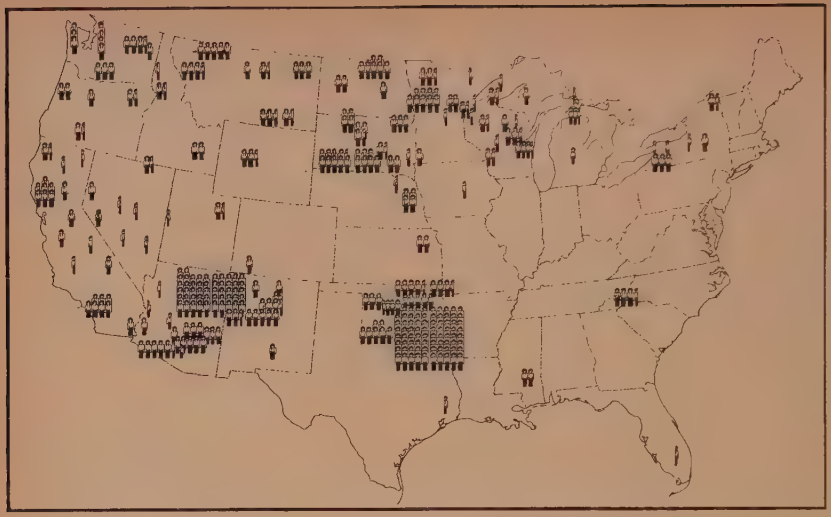
Our Fort Berthold mission is directed by Harold W. Case, pastor-at-large. His helpers are the Misses Sue Murray and Alice Watson. A close relationship exists between this mission and the North Dakota Conference of which Marvin R. Brandt is Superintendent.

Participation of the Board of Home Missions in all of our Indian work is related to the Town and Country Department, located in the New York office. Our major aim today is to encourage the greatest possible degree of self-determination in the Indian churches. This objective requires, of course, that the churches must participate to the fullest degree in their own support. Since this aim has been put before them several Indian churches have begun definite efforts looking toward self-support, and they are showing creditable initiative.

Probably the most basic problem of the Indian is economic. Poverty

Young Indians improve their farms through knowledge of the prevention of soil erosion





Each figure representing 1,000 Indians, this map depicts the distribution of the Indian population throughout the United States. The total number was 368,920 as of January 1, 1942

abounds due to poor land and inadequate skills. This means that the religious program must seek the economic improvement of the people.

Toward this end it is assumed that the local church is basic. In these Indian communities the church is practically the only neighborhood organization. Properly utilized it can become an instrument of social integration and inspiration to economic improvement. It is a possible rallying point for community action and for personality development. Thus, the emphasis upon effective parish work is the focus of our Indian missions, not only for the specifically religious but for economic and social objectives as well.

In keeping with this view the Dakota Association majors on the churches with an accompanying weekday religious educational program and incidental social work. Efforts at coöperation with county and government economic and social work agencies are the practice. Fort Berthold maintains stronger activity in the social work, weekday religious educational and economic fields. Here the agricultural project, including a farm which pays a reasonable profit as it demonstrates farming methods for the Plains, and the social work centering at Elbowoods stand out as worthy of further observation.

Thomas Alfred Tripp is the Executive Secretary of the Town and Country Department of the Extension Division of the Board of Home Missions.

John Collier, Commissioner of Indian Affairs, writes in October the second article in this series on the Indian, 1944–45 home mission study theme.

Materials which will aid your Every Member Canvass Committee this year are being sent to your minister this month. Order this material now—for church distribution, committee members, canvassers and young people. It will help you to achieve success on Canvass Day. Missions Council, 287 Fourth Ave., New York.

HERE ARE 11 SHORT STORIES OF HOW OTHERS CONDUCT *The Every Member Canvass* SUCCESSFULLY!

By Albert D. Stauffacher
Minister, Missions Council

★ ★ ★ "We have just twenty years to demonstrate that we are Christian. After that the door of opportunity will be closed." So states a Christian statesman, wise and courageous.

Urgency is the word. The time is now. The opportunity is upon us.

As Christians we must assume the tasks of Christian men and women; we must exact the impossible of ourselves; we must dare now to expand and intensify our mission to the world.

This urgency of our times has moved our Mission Boards and other benevolent agencies to vote:

That we proceed now to secure a substantial and courageous increase in the ministry of our churches through their apportionment giving.

This increase amounts to $800,000—an advance from the $1,707,060 that we gave in 1942 to $2,500,000 in 1945. The money



is available—our income is the highest in our country's history.

But this opportunity which is upon us is not only a time to raise additional funds—it is a time for developing an informed church.

Our cause is the primary answer to the world's needs. Righteousness, character, brotherhood—not tools, gadgets, things—are the talismen of a peaceful world.

So, "make no little plans; they have no magic to stir men's blood; make big plans."

SUCCESS THROUGH LEADERSHIP

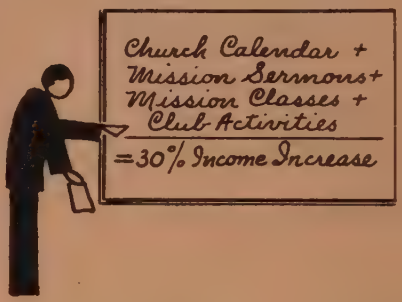
Here's the way one local church of 313 members increased its income by 30 per cent.

Thirteen might be a lucky number in this church. Or, it might have been more than luck.

Yes, it was the new parson himself. *First*, he believes in the overall mission of his church. *Second*, he is a sower that soweth the word.

Plants it everywhere in his parish. Writes it into his calendar. Preaches mission sermons with plenty of punch. Conducts mission classes through the year. Dramatizes it in stories for the children. Scatters the good word through all of his clubs and societies. Gets everyone interested.

Result: not only an Every Member Canvass that is something people talk about, and a 30 per cent increase in the harvest, but—



His people all feel good when they think of what their church is doing in its own town and—to the far ends of the world.

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★



And here's a church of about one thousand members—a real force in its community.

It has a few aggressive laymen who have lots of "know-how" which they gladly use as sowers of the word.

What did they do? Divided their membership into giving-groups; those who could give plenty, those who could give moderately, those who could give only a little.

Called these groups separately to the church, told them about the spiritual priorities—needs of their own church itself, and of the world fellowship. Having sown the seed, explained their expectations.

Result: a highly successful Every Member Canvass with parish program generously provided for, and giving for missions greatly increased.

Here is a church with a group of laymen who saw that the field is the world and did something about it.

In one church, the minister was the leader of the work. In the other, the laymen of the Every Member Canvass committee. Ideally, it is both.

SUCCESS THROUGH EDUCATION



Stewardship—a sense of responsibility to man and God—is the only soil in which real church interest grows, states a church of 600 members in a medium-sized town. It prospers best when planted in this vital thought.

Seventy-five laymen ready to speak up about it to every group for four weeks before Canvass Day. Spoke each week on different theme. Good for the seventy-five—good for all.

Get the people reading, writes the Missionary Committee of a church of 217 members in a rural village—reading Missions Council brochures and pamphlets.

"We let this material soak into our folks' imagination for four Sundays before our E.M.C. We water our gardens. Missions Council literature is water for church gardens."

Result: 155 pledges for local budget and $585 for world mission of the church. Last year, eighty pledges and nothing for world Christianity.

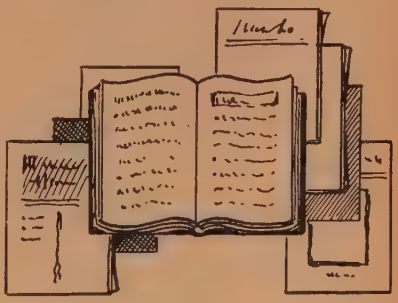
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Gardens need fertilizer. So do people's impulses. "Without changing our E.M.C.," writes a suburban church of 170 members, "our giving to the world mission of the church was doubled!"

How? Something happened to the soil! It was fifty members to whom the Missionary Committee sends the *Missionary Herald*. Fertilized missionary interest and giving.

Good speakers brought fresh air from far away, kept our skies from caving in, says the E.M.C. committee of one church of 210 members. Secured them from Speaker's Bureau.

Letters from the minister and our E.M.C. committee did our spade work, is the story of a New England church of 273 members. Five of them in four weeks before Canvass. Members enjoyed letters. People *read* personal letters with a three-cent stamp. Sharp, keen, short letters about all aspects of our work. Result: a church "in the know" giving 21 per cent more.



GUIDES TO SUCCESS

SUCCESS THROUGH CANVASS DAY

Here is the harvest time. You'll reap what you've sown.

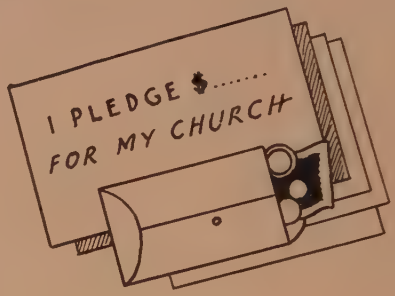
With plenty of care and concern, Canvass Day will be Victory Day.

That's the belief now of one of our churches of a thousand members.

Ushers, choir, officers, minister were thoroughly prepared for Loyalty Sunday. Planned it, pushed it, publicized it—offered it to the members of their parish as crowning token of spiritual gratitude. People entered upon it with high spirits, celebrated it on a high note, ended it with prayer of gratitude.

Pledges received after sermon. Ushers passed out pledge cards—reverently received them.

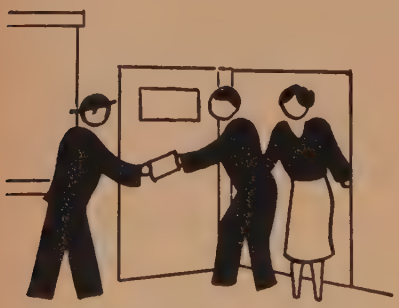
Church received 82 per cent of total pledges at this Loyalty Sunday Service.



Canvassers invited to altar preceding final hymn for consecration.

Then practical things. Luncheon for the canvassers—talk by the E.M.C. chairman—distribution of pledge cards for those not at morning service—sending out canvassers with warmth of service and fellowship.

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★



Canvassers are specialists in harvesting. Amateurs with professional skill.

This is the kind they have in one small city church of 379 members.

Canvassers, keymen in highly successful E.M.C. last year. Of course, trained and inspired for the task.

It wasn't just anyone or everyone who was asked. Able folk only.

One canvasser for every six prospects, sent out in couples.

Canvassers lined up one month in advance. Attended three training classes, acquainted with needs of local church and world church.

Trained to speak up, discuss, to point up importance of church in community and church throughout the world.

Canvassers equipped with pledge and information cards, amount of each pledge for previous year.

Result: by Canvass Day a task force of expert harvesters—full of enthusiasm and—a 28 per cent increase for local and mission budgets.

GUIDES TO SUCCESS

SUCCESS THROUGH UNITED EFFORT



Gleaners are important, too. They go around the fences and hedges to gather up the bits of harvest left over.

And sometimes there is much to be gleaned after Canvass Day—due to circumstances often unavoidable, inadequate preparation, illnesses, procrastination, etc.

In even the best of canvasses, some members of the parish will have been away, or will have excuses, good or otherwise, for not pledging.

So, this church of 380 members in a medium-sized city, kept up the good work they had begun.

Not only good beginners, but also good finishers.

Every member of the parish was seen, given an opportunity to discuss, argue and then—pledge.

Didn't lose a single pledge by default. Gleaners were thorough.

Result: a 100 per cent harvest in quick time. A thorough job.

And a church completely unified.

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

But, writes a church of 270 members in a city of 11,000, it's united effort that produced success.

United effort? The United Every Member Canvass. Why and how?

A half dozen fifteen-minute radio programs over the local station; a series of advertisements in local papers; speakers from the various churches at all the service club meetings; a score or more posters around town; newspaper articles and even an editorial on the value of coöperative church endeavors.

Impact of coöperative effort put everyone in the community on the alert.

United publicity had good effect. Focused entire community on religious program. Gave churches



feeling of solidarity of purpose.

Opened up possibilities for other and continued coöperation.

Result: amount pledged to our Congregational Christian church budget largest in its history; increased interest and attendance.

GUIDES TO SUCCESS

Helping Through Prayer

By Fred Field Goodsell



We are asked especially to pray for Rowland M. Cross who has been reported ill

We are asked to pray during the month of September for the following members of the North China Mission: Miss Hazel F. Bailey, Rowland M. and Mrs. Cross, Charles H. and Mrs. Riggs, Miss Isabel Hemingway, Philip D. and Mrs. Dutton, Miss Gladys M. Williams, Lewis L. and Mrs. Gilbert, Miss Alice E. Murphy, Dr. Alma L. Cooke, Miss Helen Dizney, Miss Alice C. Reed, Albert C. and Mrs. Hausske, Miss Lucia E. Lyons, Miss Valley Nelson, Robert E. and Mrs. Chandler, Robert B. and Mrs. Whitaker, Miss Constance Buell, Charles A. and Mrs. Stanley, Robbins and Mrs. Strong, Miss Ruth E. van Kirk, William R. Leete.

We are also asked to pray for the following Chinese Christian leaders of that Mission: Dr. Miao Fu-Sheng, Ch'en Ch'ang-Yu and Miss Chou Meng-Lin.

The North China Mission has been disrupted by war. It is disrupted, not destroyed. All is by no means lost. Many churches and Christian groups carry on. Days of restoration, reconstruction, and advance will come, but in the meantime prayer and support for these scattered workers and their work can be a mighty instrument in God's hands.

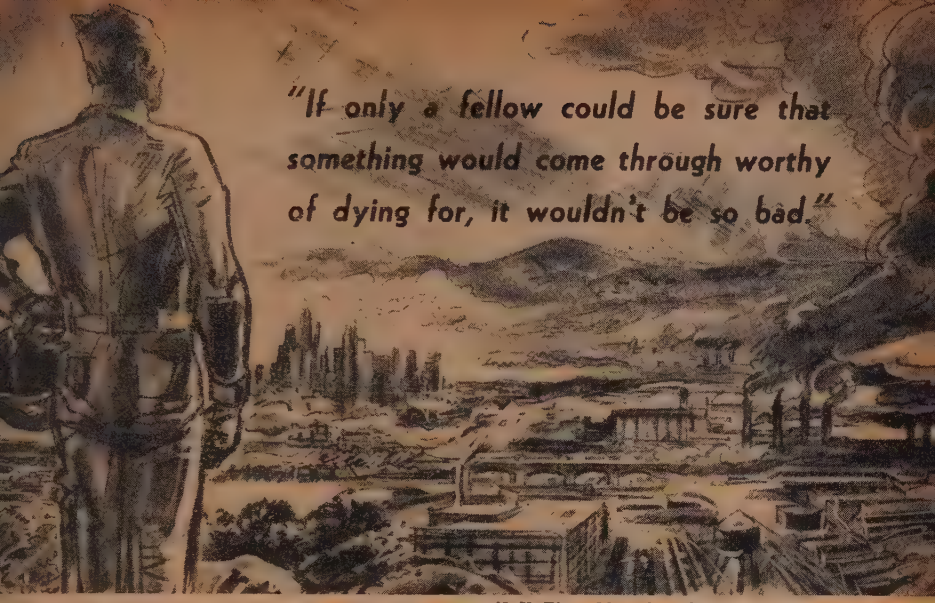
We have been shocked recently by the sudden death of Miss Mary L. McClure, en route to China. She was widely known and dearly loved by many, both in North China and in America.

It would help if everyone who reads these lines were to write out a brief statement of what he or she honestly desires for the people of China, and then make that a daily prayer for the month of September.

The Fellowship of Those Who Care is a fellowship of concern in prayer. A great deal more is being said these days about prayer than for many years. I see many new books on prayer, many calls to prayer, many new manuals of devotion, many editorials about prayer, many stories of service men in especially difficult places engaging in earnest prayer. What is needed by and large, however, is the more widespread and serious practice of prayer. Prayer is the breath of vital religion.

Every reader of these lines is invited to become a member of *The Fellowship of Those Who Care.* Begin to pray. Begin to pray for others. Form the habit of daily prayer. Don't let a single day pass without taking some time to be quiet before God, asking him to teach you how to pray.

Fred Field Goodsell



N. Y. Times Magazine—drawing by Oscar Cesare

Make Way for Tomorrow

By Oliver Powell

"If only a fellow could be sure that something would come through worth dying for, it wouldn't be so bad."

That's what a boy in the Army wrote home. A lot of them feel that way, and it's just that which makes this business of getting ready for tomorrow's world pretty urgent! There's no time to waste.

A lot more than fine talk is necessary. We've got to be sure, dead sure, what we mean. Let's see just what tomorrow is, and what goes into the making of it.

Tomorrow Is . . .

. . . *First a Dream.*

All true and holy things like the world we want to see, are first a dream in the hearts of people. God must have wanted it that way. He wants people possessed and obsessed with the certainty that soon or late his plan for human brotherhood will become a reality. And it's a plan that in the end can't be defeated.

We often sing in one of our well-loved hymns, ". . . Upon the solid rock we set the dream that hardens into deed." And your life is a rock where God wants to anchor a dream!

Tomorrow Is . . .

. . . *The Facts of Today.*

There's an old saying, "Today is the tomorrow you worried about yesterday." But tomorrow is also today. There's no escaping that. The plain facts of our world today are making tomorrow what it will









The church has important work for you t
Every day in our churches from coas
coast, our young people are giving of
time, energy and interest at jobs which
often toilsome, sometimes discouraging, bu
ways with the imprint of service and light
by the sharing of Christian fellowship—in
work camp, in student summer service, in ch
school leadership, in study conferences.
you doing your share?













ctured center are two young people who that only by giving their lives and all their gies to the service of the church could do their share. On the left is Joan , who is of the third generation of a famous onary family, soon to go as a teacher to the rican Collegiate Institute at Izmir (Smyrna), ey. On the right is Philip Hebard Ward. He out last year to take his place on the staff ur Near East Mission.

be. And these facts really *are* plain to those who have eyes to see.

The war is moving toward a decisive end. Tomorrow will be shaped by that fact. Some kind of world coöperation, political, economic, social, is an utter necessity. That's one of the plainest facts of our time.

The fate of tomorrow's world hangs upon what we're doing about it today. That's something we Christians can't hedge about. And we have one of the most important truths of our day as a base for operations: the fact of the world-wide Christian church.

And it is a fact, not a vision or an hypothesis. The recent account of some Navy fliers being converted to Christianity by natives of a remote Pacific island is only one dramatic proof of it. "Foreign missions" isn't an elective subject any more in the curriculum of Christian living. It's something we must all major in if we mean to become responsible Christian citizens of the postwar world.

Tomorrow Is . . .

. . . You, and What You Are
. . . Doing About It, Now!

Believing, as you do, in Christian brotherhood as the basis for world living, what are you doing toward bringing it about—now? Talking about it, discussing it with others, we hope.

But what's it costing you? That's a good question in a day when millions of men are paying top prices for things they believe in. What are the young people of your church doing about strengthening the world-wide church? Are they—are you—making a pledge through a weekly offering envelope plan for the missionary enterprises of the Congregational Christian churches across the earth? And is that pledge something more than a little loose change left over from "current expenses"?

What is your Pilgrim Fellowship group doing? Are you learning about the gallant work of missionaries, doctors, nurses, teachers in a war-torn world? Are you pledging support as a group to some of the special Pilgrim Fellowship missionary projects? Are you throwing in your weight with the forward-looking movements of our church for better race relations and an intelligent, Christian understanding of the other social problems of our day? Are you giving, not just money, but yourself in service for others, through the Million Hours Plan for Volunteer Service?

Tomorrow Is . . .

. . . You, and What You Can
. . . Do About It, Tomorrow!

Yours may be a unique, personal contribution toward a new and Christian tomorrow.

How do you know that couldn't be so? Have you seriously considered full-time Christian service as a life vocation? And if not, why not? To build the kind of world we all believe in, there is an uncommonly great need for Christian ministers, Christian doctors, Christian nurses, Christian teachers, Christian missionaries.

More and more, places on the world's frontiers, both at home and abroad, will open up. Christ's Church-Around-the-World needs the finest leadership, the keenest minds, the bravest hearts our nation can muster.

There's peace to be waged, a Kingdom to be won—for God! Are you getting ready for service? Enlist now as a pioneer for tomorrow. How about it?

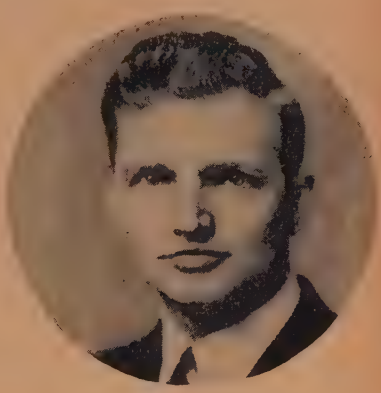
Oliver Powell is our new Secretary of Young People's Work for the Division of Christian Education.

Changes in Personnel in the Missions Council

By Albert D. Stauffacher



Mary Uline Dunlap



James E. Walter



Hugh Vernon White

The appointment of James E. Walter as Project Secretary for both foreign and homeland projects is hailed with universal approval.

Mr. Walter has been with the Missions Council for seven years, so he comes to this new task with experience, proven ability and enthusiasm born of knowledge. He will continue his relationships as Secretary of the New England Regional Committee, living in Boston.

Under Mr. Walter's leadership, Projects will be actively promoted as means of stimulating interest, concern and support for the World Mission of the churches. To give generously to the total work of the church is the ideal. However, in many instances Projects, by focussing attention upon a given piece of work, personalize and make more real the church's task, and so increase interest, understanding and support.

A Project is a definite piece of benevolent work assigned to an individual, a church or other organization. Acceptance of a Project involves education, worthy giving and activity. The church agrees to a program of missionary education using the Project as an illustration of the total work of the denomination. The church agrees to make a worthy contribution on the understanding that the Board or Conference finances the Project and the church's money reimburses the Board or Conference for that work.

Likewise the church is committed to such activities as correspondence, visitations, and other means of mutual helpfulness.

Projects are of four kinds: (1) a person, (2) a unit of work such as a school, a hospital, etc., (3) a field such as a mission abroad or a missionary conference or department of work at home, (4) a division such as a foreign country or a division of work in the homeland.

Projects will undoubtedly play a large part in realizing our new goal of $2,500,000 per year by the end of 1945 for the World Mission of the church, through the regular budgets of our Boards and Conferences. A Project carefully chosen and effectively introduced will strike the goal.

Write James E. Walter, 14 Beacon Street, Boston 8, for information.

With the resumption of fall activities, two faces are sorely missed in the councils of the Joint Staff and in the work of our unified promotion.

Dr. Hugh Vernon White has resigned his position as an Educational Secretary of the American Board to become Professor of Theology and World Christianity at Pacific School of Religion at Berkeley, California.

Dr. White has given the American Board and the Missions Council thirteen years of distinguished service. He has planted the impress of his spirit indelibly upon the life and work of our denomination, and he has taken his place among the scholars and statesmen of creative churchmanship. His service to the cause of missions and World Christianity continues. The locale alone is changed.

Mrs. Mary Uline Dunlap leaves her position as Project and Information Secretary of the Missions Council to become Librarian and Research Secretary of the American Board.

Mrs. Dunlap has given her life to the work of the American Board both as a missionary abroad and as a devoted worker in the home offices. As Project and Information Secretary, she has stood between the churches on one hand and the plans, personnel, work and achievements of the Board on the other, interpreting and relating each to the other, to the great benefit of both.

The information she gathered and transmitted was used in large quantities by churches and individuals in building programs and supporting Projects.

She, too, continues to serve the cause she loves in another position where her gifts of personality and skill will find continued expression and ministry to others.

To both these friends we do not say "farewell!" but only, "God's blessing for continued success!"





Mary Louise McClure, who died in Calcutta

Death of Mary L. McClure

Miss Mary L. McClure of the North China Mission died in Calcutta, India on June 19 as a result of complications following an attack of cholera. She had been unable in South Africa to renew the cholera inoculation which she had had in Boston before sailing late in September of 1943. Long delays in Lisbon, Lourenco Marques and Durban had extended the journey to nine months. Miss Dow and Miss Reed, her traveling companions, hoped to get on into China soon. Miss Atwood was delayed in India by the developments in Fukien, and will serve temporarily in our hospitals in Madura.

Davao Internees in Manila

On May 19 the American Board received through the Red Cross a cable from Edward L. Nolting, of the Madura Mission, interned in Manila since 1942, reading: "Woodward, Spencer, Cary, Tong, three Scaffs arrived Manila January. All well."

This means that all the American Boarders living in the southern islands of the Philippines have been moved to Manila. They are Mrs. Woodward, Frank Cary, Walter Tong, Alvin H. and Mrs. Scaff and their two-year-old son, and Mrs. Spencer, an American associated with the work at Lake Lanao. This means that all our internees are in Manila except Mrs. Tong and three children last reported at Baguio and Mr. Downs, last reported at Los Banos.

Presumably Miss Valley Nelson, who had been outside the Santo Tomas camp in Manila has now been re-interned in accordance with the new Japanese policy reported by the Domei Agency.

Evacuation of Fukien Missionaries Advised

On June 5, we learned that the American Embassy in Chungking, China, had advised all Americans to leave Fukien Province in view of the dangerous Japanese drive to secure the remainder of the Canton-Hankow Railway, including the key points of Hengyang and Kukong through which Americans have been accustomed to pass in their movements to and from the province.

The next day, a joint cable was sent by the American Board and the Methodist Board advising serious consideration of both the advice and the dangers of travel westward under

present conditions, and expressing confidence in the group judgment of the missionaries involved.

Detailed news has still not reached us, but there is reason to believe that American army forces facilitated the travel of Americans by truck and plane and that therefore the trip was made more quickly and safely than normally. The first party had apparently reached Kunming by July 5.

As usual, differing circumstances and responsibilities led to different decisions. Dr. and Mrs. Leger, Dr. and Mrs. Scott and Miss Thomas from Shaowu, and Walter and Mrs. Smith with two children, Mrs. Topping and Miss Ward from Foochow are reported on their way to America via India. Miss Burr has gone from Shawou to assist the faculty of Hwachung College at Hsichow, near Talifu on the Burma Road. Miss Helen Smith is also reported to have gone to West China, destination unreported.

Remaining on the field, probably in the places indicated, are: *Foochow*, Dr. Dyer, Elmer W. Galt, Miss Jacobs, Mr. Topping, Miss Wiley; *Ingtai*, Miss Armstrong, Mr. Faurot, Miss Lanktree; *Pagoda Anchorage*, Dr. Gillette; *Yangkow*, Miss Houston.

Robert McClure and Miss Alice Tapley, an associate teacher in Foochow College, both due for furlough, had left in May and reached India by mid-June.

Japanese Pressure Threatens Sian

In May, we have learned, the students at the Lu Ho High School in Sian were going into fields outside the city for classes, returning at night. The senior classes were graduated by the end of May, but the other classes were continuing and the school was still functioning in early July, according to cables received here July 13 and 15.

The mission has requested continued assistance for the next school year. Mr. Hunter had arrived in Chengtu, possibly in compliance with the general policy to evacuate foreigners from Sian, possibly only for conference.

Rowland Cross Has to Return

Rowland M. Cross, of the North China Mission, who has been serving on the staff of the National Christian Council of China since last summer, gathering church and missionary leaders in various cities to start plans for interdenominational coöperation, was forced by illness to give up his journey to Fukien at Hengyang and return to Chungking. On medical advice, he has started homeward.

Missionary Travel Increases

Miss Charlotte W. Beals, R.N., under appointment to Madura, sailed late in May for Wai, India, for temporary service there enroute.

Miss Prudence Drake, Miss Phyllis Keene, R.N., and Miss Louise Pettibone Smith sailed the middle of June en route to join the Pierce College Relief Group doing service for Greek refugees in Egypt and Palestine.

A large number of missionaries from various fields have arrived in America since the June issue of *The Missionary Herald* appeared: Mr. and Mrs. Flint, Mr. and Mrs. White, Miss Brown and Miss Nicholson of Madura, Mr. and Mrs. Long, Mr. Moulton, Miss Rogers and Miss Wood of the Marathi Mission, Mr. and Mrs. McKinley and their three daughters from the Philippines and Mrs. Charles H. Riggs from West China.

From the Near East, Mrs. Blake, Miss Blatter, Dr. and Mrs. Dewey, Miss Hinman and Miss Ingle are somewhere on their way to America by an unknown route.

Stanley U. North Introduces . . .

Walter A. MUELLER



WALTER A. MUELLER, minister of our Stanley Congregational Church, Chatham, New Jersey, has been appointed principal of Pleasant Hill Academy, Pleasant Hill, Tennessee, succeeding Victor Obenhaus, who has been called to the faculty of Chicago Theological Seminary.

Discovering a successor to "Vic" has been no easy task. That Walter Mueller is the man chosen is in itself evidence of his special qualifications for the opportunity and responsibility of Pleasant Hill Academy.

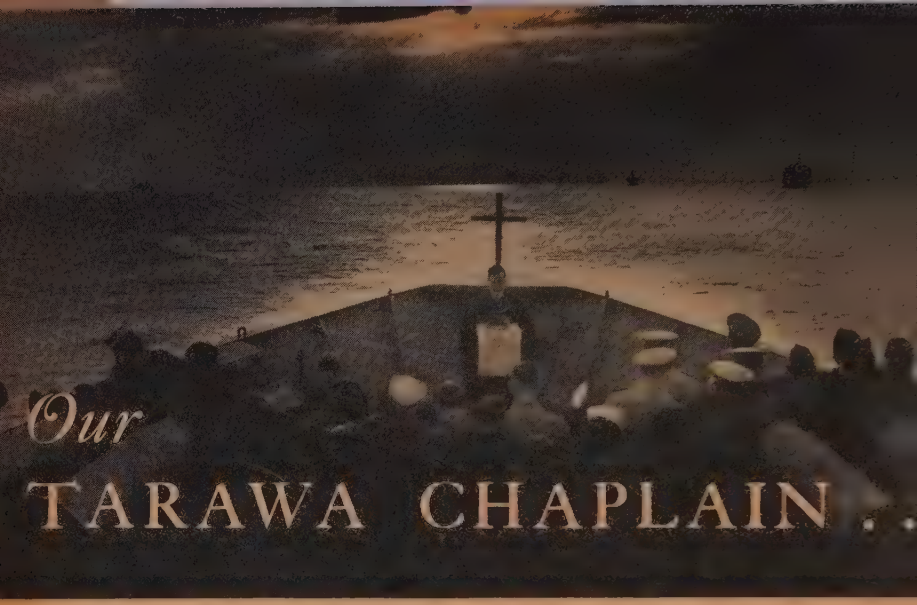
Walter Mueller's educational background and his experience in the ministry fit him uniquely for the Pleasant Hill principalship. His education was secured at the Parker High School, Chicago; the University of Illinois; the Garrett Biblical Institute, Evanston, Illinois; and at Union Theological Seminary, New York City, where he received the B.D. degree in 1928.

Following four years as a missionary in India, Mr. Mueller became the minister of the First Congregational Church, Hackensack, New Jersey, where he served for three years. In 1931 he became chaplain of the American University in Cairo, Egypt. In 1934 he became pastor of a community church in Staten Island, New York, and from there went in 1937 to the Stanley Congregational Church.

Throughout his ministry he has been deeply concerned with youth, has been dean of the New Jersey Blair Conference for several years and was an organizer of the Cazenovia, New York, conference for young adults. His approach to youth and their problems rests on a functional basis, one which will make his work at Pleasant Hill Academy an extension of his ministry over the years. With its philosophy of self-help issuing in the giving of practical education, the school will find in him a sympathetic and competent leader.

Mrs. Mueller, also an educator, was a teacher in Madras, India, where she and Mr. Mueller met. Interestingly enough, they were married in Tokyo, which brings still another country within the scope of their background and interest. Born in Maryland, she was educated at Johns Hopkins University, Maryland State Normal School and Columbia University.

Our prophecy is that happy days lie ahead for Pleasant Hill Academy, this fine old school of our Fellowship.



Our TARAWA CHAPLAIN . . .

. . . *He's quite a guy!*

By Mark Hellinger

Our chaplains who share this grueling e

Shake hands with Lt. Francis T. Cooke, chaplain on this much-bombed Tarawa Island.

He's quite a guy. I don't know if it's precisely proper to use that phrase about a Congregational minister.

But that's how the boys out here refer to him—he's quite a guy.

Frank—nobody calls him Dr. Cooke around here; he's either Frank or "Hey Chaplain"—is tall and thin. The Navy sent him in four days after the invasion. He's been here ever since, and he's lost twenty-two pounds in the process.

Francis T. Cooke comes from Brooklyn. Born there in 1898, went to Poly Prep, thence to Amherst. After that, Yale Divinity School and a term in the American School of Oriental Research. Became the associate minister of the Broadway Tabernacle and remained there from 1923 to 1927.



How does the Reverend Francis T. Cooke happen to be on Tarawa? Well, from 1927 until April, 1943, he was minister of the First Congregational Church, Bristol, Connecticut.

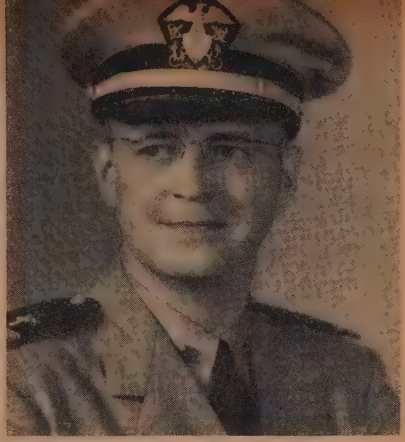
On Easter Sunday last year, his sermon dealt with the fact that 155 men and women of that congregation were in the armed forces. And that night he asked himself some questions:

Was he equipped to talk to these 155 young men and women when and if they returned from war? Could he provide answers to those who would ask questions with which he was not familiar?

He made his decision that very night.

Frank's experiences on Tarawa merit far more space than I can devote here.

All I can say is that he seldom slept during that horrible first month, that he soothed the wounded and helped bury the dead, that he tried to joke in the heaviest air raids, that he held services whenever



And here he is—Chaplain Francis T. Cooke

possible, and that the days and nights were all too short for the work he had in hand.

I learned later that Francis Cooke had taken yet another step beyond the line of duty. The Jewish men had no chaplain on the island—and Frank had studied Hebrew at divinity school. So he volunteered his services, and they were gratefully accepted.

From that day to this, then, he has conducted Hebrew services on the Sabbath. The Jewish lads love him for it, and so do the others.

And when this Congregational minister, acting as Rabbi, leads his Jewish friends in an ancient Hebraic chant on the eve of the Sabbath, there is quiet on this island of bristling guns. And harmony, and peace of thought.

Francis Cooke is staying out here or wherever they may send him—until the war is completely over. He wants to see it all through with the men with whom he serves and then return to his church in Bristol. He thinks he'll be better prepared then.

I think, as the men say, that he's quite a guy.

Mark Hellinger is a well-known reporter on duty with our troops in the Pacific. Pictures, courtesy U. S. Navy.

eir men do win their unqualified admiration



FIELD FLASHES

BY DOROTHY P. CUSHING

MORE CHAPLAINS NEEDED

PROUDLY the General Council delegates greeted the twenty-three Army and Navy chaplains who attended the Grand Rapids meeting in June. They represented our 372 Army chaplains and 74 Navy chaplains at work around the world. To meet our quota in the coming year, seven new Army chaplains and two new Navy chaplains *per month* are needed. To all its chaplains the Council delegates sent a tender message of gratitude and blessing on the work they are doing in ministering to our young people in the services. Here, photo-

graphed before the "War and Peace" Exhibit are, left to right: Lt. George Aki, Lt. E. R. Walker, Capt. John Craig, Major P. D. Powe and Col. Earl D. Weed.

GREETINGS AT GRAND RAPIDS

THE chief host of the General Council, Dr. Edward A. Thompson (left), of our Park Congregational Church in Grand Rapids, headquarters for the meetings, greets the retiring Moderator, Dr. Ferdinand Q. Blanchard, and the newly elected Moderator, Ronald Bridges (center). Although the press stressed the fact that Mr. Bridges was the youngest Moderator yet, he preferred to call himself "a layman from a small church" and emphasized the democracy of Congregationalism. Touched by the tribute paid him through a unanimous election, Mr. Bridges asked that the churches keep in close contact with him, whether by means of brickbats or bouquets!



MISSIONARIES AT HOME ANYWHERE

OUR nineteen active Congregational Christian foreign missionaries at Grand Rapids made many and deep impressions, not only through their presence and participation in the June 23 evening service conducted by the American Board, but in seminars and group meetings throughout the conference. One was likely to find them contributing as readily to a seminar on economics or other home front problems in America as on foreign parish problems!

MOVING ON TO NEXT STEP

THE spirits of the Pilgrim Fathers must have hovered near at Grand Rapids when World Order Compacts holding over 123,244 signatures of Congregational Christians were dedicated at the meeting. Then the Council for Social Action announced the organization of a National Committee on Christian Citizenship, chaired by Arthur H. Bradford, Providence, R. I., to help the churches implement their compact. "Its purpose," said Dr. Bradford, "is to help the people of our churches be as bold, adventurous and wise in political action today as were the Pilgrim Fathers when they planted the seed of democracy in the new world."

Have You Read?

By Hugh Vernon White

Christian Adult Education in Rural Asia and Africa, by T. H. P. Sailer. Friendship Press. Price cloth $1.25; paper $.75.

Dr. Sailer has drawn upon a wide variety of sources to give concrete illustration of the forms Christian education takes among adults in rural communities in Asia and Africa.

But this is not just a collection of interesting stories of missionary work. The significance of what is being done for the development of intelligent and effective Christian living is pointed out by one who understands present missionary practice, the educational process and the meaning of Christianity.

Literacy, health education, economic standards, social relationships and religious faith are all comprehended in succeeding chapters. The book as a whole gives one a sense of the scope and radical importance of the educational process as it is being put at the service of the growing Christian movement in rural communities. It is a book for reading and for use in study courses.

Heaven Below, by E. H. Clayton. Prentice Hall. Price $2.75.

There was a good deal of hell in the "Heaven Below" with which this book has to do, namely, the city of Hangchow. Hangchow has long been celebrated as the most beautiful city in China, but when the successive terrors of the national revolution in 1926 and the occupation by the Japanese came upon it neither its fame nor its beauty saved its population from indescribable suffering. As principal of Wayland Academy Mr. Clayton assumed, as did many missionaries, the duties of relief and protection. He has told here a vivid story of the events of the terrible years of Japanese occupation.

But the story goes back to the early twenties and shows how events which we have known in the general development of China affected specifically the city and the people of Hangchow. The author loves the Chinese but he does not sentimentalize them or whitewash them. With deep sympathy for the new China he lets us see a close-up of the human weaknesses and the inherited obstacles to the progress of the nation even apart from outside domination.

This is a book by a missionary and its setting is a mission school, but most of its contents have to do with the people and affairs of the Chinese. Perhaps this is a good way to get our knowledge of the missionary and his doings, for it puts them in their real setting.

Incidentally, there are some thrilling—and true—stories of camping and hunting in the mountains of China. If you start reading the book you will finish it. What more needs to be said!

A few of the new Church Calendars are available. Order your copies today. There can be no reprints of this attractive desk calendar, designed for the everyday use of church officers and leaders. References indicate the materials available for the total program of your church. Indispensable for leaders. A few copies available at 25 cents per copy. Missions Council, 287 Fourth Ave., New York.

PROFILES

MISS ELLEN L. MOULTON, R.N., daughter of Mr. and Mrs. Joseph L. Moulton of Rahuri, India, is going to Wai Hospital for a three year term. Ellen, who was born in Wai, speaks Marathi fluently. She was educated at the Russell Sage College, Troy, New York, and received her R.N. this summer from the Albany Hospital.

Charles M. Warren, formerly of Japan and now working with the Japanese in Salt Lake City, recently visited the W.R.A. Center at Hunt, Idaho, where he baptized an eighteen-year-old Japanese American lad who was being called into military service. This makes a total of some two score boys who had been in Mr. Warren's Japanese American church, Seattle, Washington, who had gone into the service as Christians.

Dr. Ruth Parmelee of Greece is now Senior Medical Officer of the Greek Refugee Camp at Nuseirat, ten miles from Gaza in Palestine. There are 8,000 refugees in this camp. Assisting her are four men from the British Friends Ambulance unit. Miss Emilie Willms, co-worker for years with Dr. Parmelee, is in charge of nursing facilities. Also aiding her is an English nurse, together with six Volunteer Ambulance Drivers and four men from the Friends Ambulance Unit.

Classes in English and citizenship are being held in our Trinity (Spanish-speaking) Church in East El Paso, Texas. Under the leadership of their able teacher, Miss Mary Lou Araujo, the classes are held three nights each week. Many of her Mexican pupils are rapidly overcoming the handicap of not knowing English, are taking out citizenship papers and obtaining employment which would otherwise be closed to them.

After thirty-one years of service Dr. and Mrs. Albert J. Saunders have retired from work at the American College, Madura, India. Dr. Saunders was professor of economics and throughout his career he served at one time or another in all the administrative offices of the College, including magazine editor, librarian, bursar, chaplain and Acting Principal. The Saunders plan to stay on in Kodaikanal, taking charge of the Mission sanitorium and the Marathi Mission houses until Fall when they hope to obtain passage to their homeland, Australia. Dr. Saunders was appointed to India in 1913 and has been closely associated for some twenty-five years as a missionary pastor with our Clinton Church in Massachusetts.

Guy L. Barnes, pastor of our University Church in Polytechnic, Montana, has been teaching a class in religion at the Montana State University. In addition to this work and his regular pastoral duties, he supplements the work of an Army chaplain with young men of the Air Forces in training at the University.

Miss Maria T. Moody, for twenty-five years in charge of the subscription lists of *The Missionary Herald*, died Saturday, July 15, in her eighty-seventh year. Her cheery personality and devotion to her work made her a loved figure at 14 Beacon Street. She retired in October of 1927, but was never retired from a deep interest in the American Board and especially in *The Missionary Herald*. At her retirement she said, "It is with much regret that I leave this work for it has been so great a part of my life, but doubtless new fields of endeavor will open to me." A teacher for thirteen years, Miss Moody began work at the American Board in 1902.

Milestones



DR. MARY E. BRANCH, PED. D., LL.D., since 1930 president of Tillotson College, Austin, Texas, died Thursday, July 6, in a Philadelphia hospital following an operation. Her funeral was held July 11 in Moorestown, New Jersey.

This unadorned statement carries a tragic blow not alone to the A.M.A. Division of the Board of Home Missions, but to the whole world of education, for Tillotson College, under the guiding genius of Mary Branch, has become one of the outstanding educational institutions in America for Negro youth. Founded over sixty years ago, Tillotson today possesses a Class A rating from the Executive Committee of the Southern Association of Colleges and Negro Schools.

A co-educational institution with an enrollment of approximately 600 students, Tillotson College has a modern curriculum, including such courses as the Fundamentals of Radio.

Said President Branch: "Tillotson is a college that is making a much-needed and worthwhile contribution toward lifting the whole life of Negro young people. The students of Tillotson are anxious to do whatever they can to help our country win this struggle for world freedom and for the realization of the principles of democracy as laid down in our Constitution."

Born in Farmville, Virginia, Miss Branch attended Virginia State College for Negroes and following her graduation was on the faculty there for nineteen years.

Later she taught at the Sumner Junior College, Kansas City, and was Dean of Girls at Vashon High School, St. Louis, Missouri. She has taken graduate work at Columbia University, the University of Chicago, the University of Pennsylvania and the University of Kansas. She served for a term as Assistant Moderator of our General Council.

While the work done by Mary Branch will live on at Tillotson, the death of this good and talented woman in these critical times is an almost irreparable loss, not alone to Negro youth, but to American education in general.

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